

PROFITABLE

Instructions ;

Describing what speciall
Observations are to be taken by

Travellers in all Nations,

States and Countries ;

Pleasant and Pro-
fitable.

By the three much admired,

ROBERT, late Earle of *Essex.*

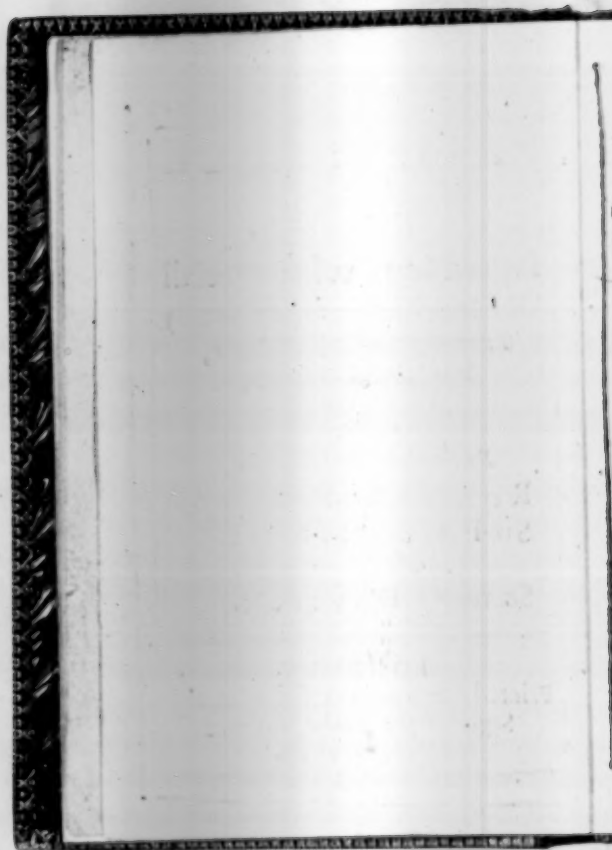
SIR PHILIP SIDNEY.

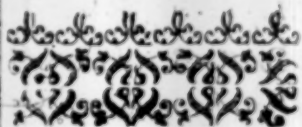
And,

Secretary DAVISON.

LONDON,

Printed for Benjamin Fisher, at the
Signe of the Talbot, without
Aldersgate. 1633.





To the Reader.

I*T hath bin
lately main-
tained in an
Academicall Di-
spute, That the best
travailing is in
A maps*

The Epistle

maps and good Authors : because thereby a man may take a view of the state and manners of the whole world, and neuer mix with the corruptions of it. A pleasing opinion for solitary prisoners, who may thus

to the Reader.

thus travell over
the world, though
confined to a dun-
geon. And, indeed,
it is a good way to
keepe a man inno-
cent; but withall as
Ignorant. Our se-
dentary Traveller
may passe for a wise
man, as long as hee
A 2 con-

The Epistle

converseth either
with dead men by
reading; or by writing,
with men absent.
But let him
once enter on the
stage of publike im-
ployment, and hee
will soone find, if he
can be but sensible
of contempt, that he
is

to the Reader.

is unfit for Action.
For ability to treat
with men of several
humours, factions,
and Countries; duly
to comply with the,
or stand off, as oc-
casion shall require,
is not gotten onely
by reading of books,
but rather by stu-
A 3 dying

The Epistle

dying of men. Yet
this ever holdstrue;
The best scholler is
fittest for a Tra-
ueller, as being able
to make the most
useful obseruation:
Experience added
to learning, makes
a perfect Man.
It must, therefore,
be

to the Reader.

be confessed, That
to fit men for Ne-
gotiation, the visi-
ting of forraine
Countries is most
necessary : This
kingdom iustly glo-
ries in many noble
Instrum^{en}ts, whose
Abilities haue been
perfitted by that
A 4. meanes.

The Epistle

meanes. But with-
all it cannot bee de-
nied, that many men
while they ayme at
this fitnesse, make
themselus vnfit for
any thing. Some goe
ouer full of good
qualitie, and better
hopes; who, hauing
as it were emptied
them.

to the Reader.

themselves in other
places, return laden
with nothing but
the vices, if not the
diseases of the Coun-
tries which they
haue seene. And,
which is most to be
pittied, they are
commonly the best
wits, and purest re-
cep-

The Epistle

ceptacles of sound
knowledge, that are
thus corrupted.
Whether it be, that
they are more ea-
gerly assaulted with
vice then others; or
whether they doe
more easily admit
any obuious impres-
sion: howeuer it be;
fit

to the Reader.

fit it is, That all
young Travellers
should receive an
Antidot against the
infectious Ayre of o-
ther Countries.

For this purpose,
divers learned men
haue prescribed
rules and precepts:
which haue done
much

The Epistle

*much good, boweuer
in many things de-
fectiue. For as hee
that read a Lecture
to Hannibal of the
Art of war, shewed
that himself was no
souldier, and there-
fore vnfit to teach a
great Commander:
so He, that neuer
tra-*

to the Reader.

travelled but in his
Books, can hardly
shew his learning,
without manifesta-
tion of his want of
experience.

It hath therefore
been much desired,
that some men who
had themselves bin
Travellers, & had
made

The Epistle

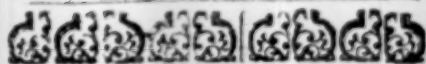
made lest use of
their trauels, would
giue some vnfailling
directions to others.
Such are here pre-
sented to thee, & in
such a volume, as
they maybe an help-
ful, though vnchar-
geable cōpanion of
thy trauell. Pitty it

to the Reader.

is, that such monu-
ments of wisdom
should have perished
for the Authors
sakes: men famous
in their times for
learning, experience
nobility, & great-
ness of place; but
the losse would have
beene thine, which
maist

The Epistle

maist now reap the
benefit. Thy fauo-
rable acceptance
may occasion others
to publish larger
peecees of this kind,
to the increase of
their own honor, be-
cause for the good of
the noble youth of
this flourishing king-
dome. B.F.



MOST
NOTABLE
AND EXCEL-
LENT INSTRU-
CTIONS FOR
Travellers.

FOr your better in-
formation in the
state of any Prince,
or Country, it shall
bee necessary for you to ob-
serve, B 1 The

2 *Excellent Instructions*

1 The Countrey.

2 The People.

3 The policy and government.

*In the Country you are to
consider,*

I. The scituation
& nature therof;
As whether it be

1 Island, or
continent;
neere, or far
frō the sea.

2 Plaine, or
hilly; full
or scarce of
Riuers.

2 Quan-

for Travellers.

3

If Quantity, $\left\{ \begin{array}{l} 1 \text{ length,} \\ 2 \text{ breadth,} \\ 3 \text{ circuit,} \end{array} \right\}$ where
also the $\left\{ \begin{array}{l} 1 \text{ Forme.} \\ 2 \text{ climat.} \end{array} \right.$

III. How it confineth with other Countries; and,

- 1 What these Countries are,
- 2 What their strength and riches are,
- 3 Wherein they consist,
- 4 Whether friends or enemies.

III. The fertility thereof, and

B 2

what

4 *Excellent Instructions*

what commodities it doth either,

1 Yeeld and bring forth, and what part thereof hath bin

or is

{ 1. Consumed at home.

{ 2. Vented abroad

2 Want; and how, and from whence it is supplied,

1. Nature.

V. Of what strength it is, and how defended against the attempts of bordering neighbors, either by

1 Sea,

for Travellers.

5

1 Sea, where may be obser- ued what	{	1 Ports &	{	1 Access
		hauens it		2 Capa-
		hath, & of		city.
		what		3 Traffik
				4 Ship-
				ping,

2 Other de-
fence vpon
the Coast.

2 Land, what	{	1 Mountaines,
		2 Riuer,
		3 Marishes,
		4 Woods.

B 5

2 Art

6 *Excellent Instructions*

2 Art :

As what Cities, Townes, Castles, &c. it hath either within the Land, or vpon the Frontiers : And how they are

1 Fortified.

2 Peopled.

VI. What Vniuersities or places of learning it hath, and of what

1 Foundation,

2 Reuenue,

3 Profession.

VII. What Countries and
Pro.

for Travellers. 7

Prouinces are subiect there-
unto; And what

1 The same con- { 1 quantity
taine in { 2 quality.

2 People are for { 1 Number,
{ 2 Affection

3 The form of gouernment,
and by whom admini-
stred.

*Secondly is to be considered
the People.*

I. Their number; As whe-
ther

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ther they be, { 1 Many.
2 Few.

II. Quality : As,
Their trade and kind of life
whereunto they giue them-
selves, and whereby they liue;
As whether by

1 Exercise of { 1 Mechanicall
arts and mer-
chandizes.
2 Husbandry.
3 Armes.

2 Their rents and reuenues.

III. Kinds and degrees.

1 Na.

{	1 Natiues	{	1 Noble,
			2 Not noble.
{	2 Strangers	{	1 Denizens,
			2 no denizens

1 Noble.

Generally as their

- 1 Number,
- 2 Qualitie and degree of Nobility,
- 3 Residence and place of abode,
- 4 Religion,
- 5 Gifts of bodie and mind, where

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where also
their

- 1 Vertues,
- 2 Vices,
- 3 Studies,
- 4 Exercises.

6 Profession of life,

1 Ciuill.

2 Materiall.

7 Meanes wherein are

1 Their reuenues and
commings in.

2 Their issuings and
goings out.

8 Offices and Authority they
beare in the State.

9 Cre.

for Travellers.

11

9 Credit and fauour, or disfauour with the

1 Prince,

2 People. And vpon what cause,

10 Factions and partialities, if any be, with the grounds causes; and proceedings thereof,

2 Particularl^y, As their

1 Original, Antiquity, Arms,

2 Names & titles of dignities

3 Alliances, Off-springs, Genealogies

Third

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Thirdly the Policy and Government.

In the Policy and government falleth to be considered,

1. The Lawes whereby it is governed.
- 2 Persons that gouerne.

In the Lawes you haue to note,

I. Their kindes ; As,
1 Ciuill.

2 Canon or municipal.

II. Their conformity with the nature of the people.
The

for Travellers. 13

The persons that gouverne
are the magistrates,

1 Soueraigne.

2 Subalternall

The Soueraigne is either

1 One, as a monarch.

2 More, as

1 Optimates or mag-
nates.

2 Popular.

In the former may be com-
prehended

I. The meanes whereby hee
attaineth the same, whe-
ther

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therby soueraignty, As,

1 Succession.

2 Election.

3 Vsurpation.

II. How he doth carry him
selfe in administration
therof, where may be ob-
serued,

1 His Court.

2 His wisdom.

3 His inclination to

1 Peace.

2. Warre.

4 How hee is beloued

or

or feared of his

1 People.

2 Neighbours.

5 His designements, enter-
prizes, &c.

6 His disposition, studies,
and exercises of

1. Body.

2. Mind

7 His Favourites.

8 The confidence or di-
trust he hath in his peo-
ple.

In the things that concerne
his

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his estate shal chiefly to be considered,

1 His Reuenues,

1 Ordinary,

2 Extraordinary,
abroad and at home.

3 In his friends and Confederacies you are to consider how and vpon what respects they are leagued with him; what helpe, succour, and commodity he hath had, or expecteth from them, and vpon what ground.

4 His

4 His power and strength
for offence and defence are to
be measured by the

1 Strength of his Country.

2 Number and quality of
his forces, for

1 Nature.

2 Art.

1 Commanders.

2 Souldiers,

1 Horse.

2 Foot.

3 Magazin & provisions
for his wars, either by

C

1 Sea

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1 Sea.

2 Land.

4 Warres he hath made in times past are to bee considered the

1 Time,

2 Cause,

3 Precedency,

4 Successe.

The subalterne Magistrate is either,

1 Ecclesiasticall,

2 Ciuill.

Vnder the titles of the Ecclesiasticall

siasticall Magistrate, you may
note,

1 The Religion publikely
profest, the forme and go.
uernment of the Church.

2 The persons imployed
therein, as,

1 Archbishops.

2 Bishops.

3 Deanes, with the

4 Abbots

1 Number.

2 Degree.

3 Offices.

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4 Authority.

5 Qualities.

6 Reuenues.

The Ciuill Magistrates sub-
alternall, are those which vn-
der the Soueraigne haue Ad-
ministration of

1 The State.

2 Iustice.

Among the Magistrates that
haue the managing of the state
follow chiefly to be conside-
red,

I. The Counsell of Estate,

1 Or-

for Travellers. 21

- 1 Ordinary, attending on the
Princes person. As the
 - 1 Great Counsell.
 - 2 Priuy Counsell.
 - 3 Cabinet Counsell.
- 2 Extraordinary, as the Estates
of Parliament.
 - 1 Their number.
 - 2 Their quality; as,
 - 1 Place and authoritie
in Counsell.
 - 2 Their wisdom.
 - 3 Fidelity.
 - 4 Credit and favour,

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with { 1 Prince.
 { 2 People.

II. What Counsels of

{ 1 Finances } He hath, &
{ 2 Warres } by whō ad-
{ 3 Prouincials } ministred.

III. Lieutenants and Deputies of Prouinces, imployed either

1 At home.

2 Abroad.

III. Officers, &c.

1 Admiralty.

2 Ordinance.

V. Am-

for Travellers. 23

V. Ambassadors, publike
Ministers, and Intelligemors,
imployed with

1 Princes,

2 Common-wealths.

*In the administration of Justice,
you have to consider,*

I. The order and forme ob-
served in Causes

1 Ciuill.

2 Criminall.

II. The persons of the

1 Presidents.

C 4

2 Con.

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2 Confederates.

3 Aduocates.

Besides these three, occure many other things to bee obserued; as the Mint, valuation of Coines, Exchanges, with infinite other particularities, which for breuities sake I omit; and which your selfe by diligent reading, obseruation, and conference may easily supply.

The

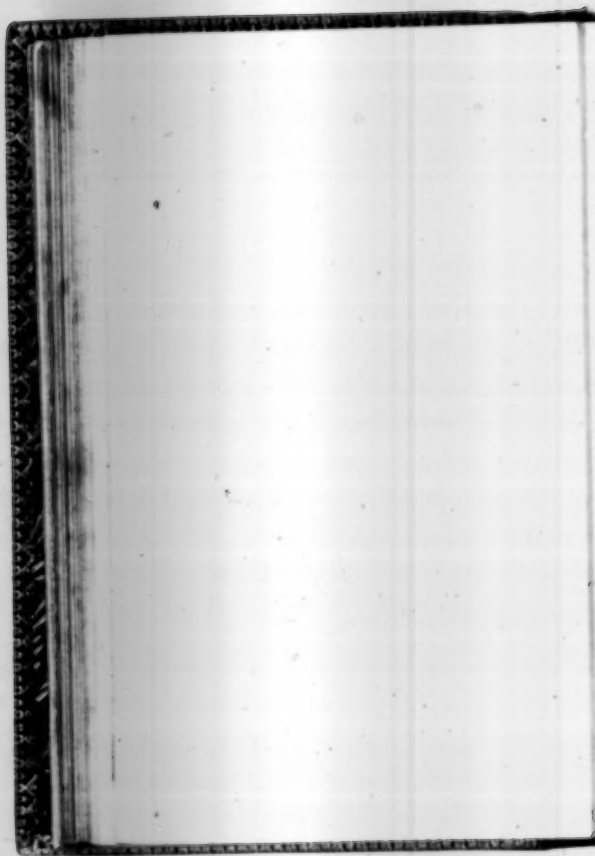
TWO
EXCELLENT
LETTERS CON-
cerning Travell:

One written by the
late Earle of ESSEX,
the other by Sir Philip
SIDNEY.



LONDON,

Printed for Benjamin Fisker, at the
Signe of the Talbot, without
Aldersgate. 1633.





The Late E. of E.
his advice to the
E. of R. *in his*
travels.

My Lord,

I Hold it for a
principle in the
course of Intelli-
gence of State, not to
dis-

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discourage men of
meane capacity from
writing vnto mee;
though I had at that
sametime very able
aduertisements : for
either they sent mee
matter which the o-
ther omitted, or made
it clearer by descri-
bing the circumstan-
ces, or, if added no-
thing, yet they confir-
med that which com-
ming

ming single I might
haue doubted. This
rule I haue, therefore,
prescribed to others,
and now giue it to
my selfe. Your Lord-
ship hath many friēds
who haue more lei-
sure to thinke, and
more sufficiencie to
counsel than my selfe;
yet doth my loue di-
rect these few lines to
the study of you. If
you

3 ● *Excellent instructions*

you find out nothing
but that which you
haue from others; yet,
perhaps, by the opi-
nion of others, I con-
firme the opinion of
wiser than my selfe
Your Lordships pur-
pose is to trauell; and
your study must bee
what vse to make
thereof. The questi-
on is ordinary, and
there is to it an ordi-
nary

nary answer ; that is,
your Lordship shall
see the beauty of ma-
ny Cities, know the
manners of the peo-
ple of many Coun-
tries, and learne the
language of many
Nations. Some of
these may serue for
ornaments, al of them
for delight : But your
Lordship must looke
further than these
things ;

2 *Excellent instructions*

things; for the greatest ornament is the beauty of the minde, and when you haue as great delight as the world can afford you, you will confesse that the greatest delight is *Sentire teindies fieri meliorum.* Therefore your Lordships end and scope should be, that which is morall Philosophy, we call *Cul.*
tum

tum Animi, the gifts
and excellencies of
the mind. And they
are the same as those
are of the body, Beau-
ty, Health, & strength.
The beauty of the
minde is shewed in
gratefull and accepta-
ble forms and sweet-
nesse of behaviour;
and they that haue
that gift, cause those
to whom they deny

D any

34 *Excellent Instructions*

anything, to goe better contented away, than men of contrary disposition doe those to whom they grant. Health of mind consisteth in an vn-moueable constancy and freedome from passions, which are indeed the sicknesse of the mind; strength of mind is that actiue power which maketh

Vs

vs perform good and great things, as well as health, and even temper of mind keepeth vs from euil and base things. First, these three are to bee sought for, although the greatest part of men haue none of them. Some haue one and lacke the other two; some few attaine to haue two of
D^a them,

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them, and lacke the third ; and almost none of them haue all.

The first way to attaineto experience of formes or behauour, is to make the minde it selfe expert ; for behauour is but a garment, and it is easie to make a comely garment for a body that is well proportioned ;
where-

whereas a deformed
body can neuer bee
helped by Taylors
art, but the Counter-
setting will appeare.
And in the forme of
the minde it is a true
rule, that a man may
mend his faults with
as little labor as couer
them.

The second way
is by imitation ; and
to that end, good
D 3 choyce

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choyce is to be made
with whom we con-
uerse. Therefore your
Lordship should af-
fect their companie
whom you finde to
be worthiest, and not
partially thinke them
most worthy whom
you affect.

To attaine to the
health of the minde,
we must vse the same
meanes which wee
doe

doe for the health of
our bodies; that is, to
make obseruāce what
diseases we are aptest
to fall into, and to pro-
uide against them: for
Physicke hath not
more remedy against
the disease of the bo-
dy, than Reason hath
preservatiues against
the Passions of the
mind.

To set downe

D 4 means

40 *Excellent Instructions*

meanes how a man
may attaine to the a-
ctiue power mentio-
ned in this place, (I
meane strength of
mind,) is much har-
der then to giue rules
in the other two: For
behaviour and good
forme may be gotten
by education; and
health, and euen tem-
per of the minde, by
good obseruation;
but

but if there bee not in nature some partner in this actiue strength, it can neuer be attained by any industry; for the vertues that are proper vnto it, are Liberality, Magnanimity, Fortitude & Magnificence: And some are by nature so courteous, and cowardly, as it is as much in vaine to inflame or inlarge their
their

42 *Excellent Instructions*

their minds, as to goe
about to plough the
Rockes. But where
these actiue vertues
are but budding, they
must bee repaired by
ripenesse of iudge-
ment, and custome
of wel-doing. Clear-
nesse of iudgement
makes men liberall,
for it teacheth them
to esteeme of the
goods of Fortune,
not

not for themselves
(for so they are but
Iaylors to them) but
for their vſe, for so
they are Lords over
them. And it maketh
vs know, that it is
Beatius dare, quam ac-
cipere; the one being
a badge of Soueraign-
ty, the other of subie-
ction. Also it leadeth
vs to Fortitude; for it
teacheth, that wee
should

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Should not too much
prize life, which we
cannot keepe; nor
feare death, which
wee cannot shunne;
That as he which di-
eth Nobly, doth liue
for euer; so hee that
doth liue in feare,
doth die continually.
I shall not need to
proue these two
things; for we see by
experience, they hold
true

true in all things
which I haue hither-
to set downe. What
I desire or wish, I
would haue your
Lordship to take in
minde, what it is to
make your selfe an
expert man, and what
are the generall helps
which all men must
vse which haue the
same desire. I will
now moue your
Lord-

46 *Excellent Instructions*

Lordship to consider
what helps your tra-
uell will gaine you,

First, when you see
infinite variety of be-
hauior and manners
of men, you must
choose and imitate
the best; when you
see new delights that
you neuer knew, and
haue passions stirred
in you which you ne-
uer felt, you shall
know

know what disease
your minde is aptest
to fall into, and what
the things are that
bred that disease:
When you come in-
to Armies, or places
where you shall see
any thing of the wars,
you shall conforme
your natural courage
to be fit for true For-
titude; which is not
giuen vnto man by

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nature, but must grow out of the discourse of reason: And lastly, in your trauell you shall haue great help to attaine to knowledge, which is not onely the excellentest thing in man, but the very excellency of man.

In Manners, your Lordship must not be caught with nouelties

uelties , which are
pleasing to young
men; nor infected
with Custome, which
maketh vs keepe our
owne ill graces, and
participate of those
wee see every day;
nor giuen to affectati-
on, which is a gene-
rall fault amongst
English Travellers;
which is both dis-
pleasing & ridiculous.

E

In

50 *Excellent Instructions*

In discovering your passions, and meeting with them, giue no way, or dispense with your selfe, resolving to conquer your selfe in all; for the streame that may be stop'd with a mans hand at the Spring-head, may drowne whole Armie, when it hath run long.

In your being in
warres,

for Travellers. 91

warres, thinke it better at the first to doe a great deale too much than any thing too little; for a young man, especially a strangers first actions are looked vpon, and Reputation once gotten, is easily kept; but an euill impression conceiued at the first, is not easily removed.

E 2 The

52 *Excellent Instructions*

The last thing I am
to speake, is but the
first you are to seeke;
It is Knowledge. To
praise knowledge, or
to perswade your
Lordship to seeke it,
I shall not need to vse
many words; I will
onely say, Where it is
wanting, that man is
voyd of any good.

Without it there
can be no Fortitude,
for

for all dangers come of fury, and fury is passion, and passions ever turne to the contraries ; and therefore the most furious men, when their first blast is spent, be commonly the most fearfull.

Without it, there can be no Liberalitie; for giuing is but want of audacitie to deny,

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or else discretion to
poyle:

Without it, there
can be no Iustice; for
giuing to a man that
which is his owne, is
but chance, or want
of a corrupter or se-
ducer.

Without it there
can be no Constancy
or Patience; for suf-
fering is but dulnesse
or senselesnesse.

With

Without it there
can be no temperance;
for we shall reſtrain
our ſelves from good
as well as from euill.
For hee that cannot
diſcerne, cannot elect
or chooſe. Nay, with-
out it, there can bee
no true Religion; all
other devotion being
but a blinde zeale,
which is as ſtrong in
Heretieas in Truth.

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To reckon vp all the parts of knowledge, and to shew the way to attaine to euery part, is a worke too great for mee to vndertake at any time, and too long to discourse at this time; therefore I will onely speake of such a knowledge as your Lordship shold haue desire to seeke, and shall

shall haue meanes to
compasse: I forbear
also to speake of Di-
uine knowledge,
which must direct
our Faith; both be-
cause I find my owne
insufficiency, and be-
cause I hope your
Lordship doth nou-
rish the seeds of Reli-
gion, which during
your education at
Cambridge were sown
in

58 *Excellent Instructions*

in you : I will onely
say this ; That as the
irresolute man can
neuer performe any
action well ; so hee
that is not resolved in
Religion, can bee re-
solved in nothing
else. But that Ciuill
knowledge which
will make you doe
wel by your selfe, and
good vnto others,
must bee sought by
Study,

Study, by Conference,
and obseruation.

In the course of
your Study, & choice
of your booke, you
must looke to haue
the grounds of lear-
ning, which are the
Liberal Arts; and then
vie study of delight
but sometimes for re-
creation, and neither
drowne your selfe in
them, nor omit those
studies

60 *Excellent Instructions*

Studies whereof you are to haue continual vse. Aboue all other bookes, bee conuersant in Histories, for they will best instruct you in matters Morall, Politike, and Military, by which, and in which you must settle your Iudgment.

I make Conference the second helpe to Knowledge in order, though

though I finde it the
first and greatest in
profiting; and I have
so placed them, be-
cause hee that is not
studied, knoweth not
what to doubt, nor
what to aske. To pro-
fit much by Confe-
rence, you must chuse
to confesse with ex-
pert men; for men
will be of contrary o-
pinions, and euery
one

62 *Excellent Instructions*

one will make his
owne probable. In
Conference bee nei-
ther suspitious, nor
beleeuing all you
know, what opinion
soeuer you haue of
the man that deliue-
reth it, nor too desi-
rous to contradict. I
doe conclude this
point of Conference
with this aduice, That
your Lordship should
rather

Rather go an hundred
mailes to speake with
one wise man, than
fue miles to see a fair
Towne.

The third way to
attaine to Knowledge
is Obseruation, and
not long life, nor see-
ing much; because
as he that rides a way
often, and takes no
care of notes or marks
to direct him if hee
come

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come the same way
againeto make him
know where hee is
if he come vnto it, he
shall neuer proue
good guide ; So hee
that liueth long, and
seeth much, and ob-
serueth nothing, shall
neuer proue any wise
man.

The vse of Obser-
uation is in noting
the coherence of cau-
ses,

ses, effects, counsels,
and successes, with
the proportion and
likenesse betweene
Nature and Nature,
Fortune and Fortune,
Action and Action,
State and State, Time
past and Time pre-
sent. Your Lordship
now seeth, that the
end of Study, Confe-
rence, and Obserua-
tion is Knowledge;
F you

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you must know also
that the true end of
knowledge is cleare-
nesse and strength of
Iudgement, and not
ostentation, or abili-
ty to discourse; which
I doe the rather put
your Lordship in
mind of, because the
most part of Noble-
men and Gentlemen
of our time haue no
other vse nor end of
their

their learning but
their Table-talk. But
God knoweth they
haue gotten little that
haue onely this dis-
coursing gift; for
though like empty
vessels they sound
loud when a man
knockes vpon their
out sides; yet if you
peere into them, you
shall finde that they
are full of nothing

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but winde.

This rule holdeth not onely in knowledge, or in the vertue of knowledge, or in the vertue of Prudence, but in all other vertues.

I will here breake off, for I finde that I have both exceeded the cōuenient length of a Letter, and come short of such discourse

course as this subiect
doth deserue.

Your Lordship,
perhaps, may finde
many things in this
paper superfluous ;
and most of them,
lame. I will, as well
as I can, supply that
defect vpon the se-
cond aduertisement,
if you call mee to an
account. What con-
fusion soeuer you
F 3 find

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finde in my order or
method, is not onely
my fault (whose wits
are confounded with
too much businesse)
but the fault of this
season, being written
in Christmas, which
confusion and disorder
hath by tradition
not only beene winked
at, but warranted.
If there bee but any
one thing which
your

for Travellers. 71

your Lordship may
make vse of, I thinke
my pains wel bestow-
ed in all. And how
weake soeuer my
counsels bee, my wi-
shes shall be as strong
as any mans for your
Lordships happines.

*Your Lordships affecti-
onate Cousen, E.*

Greenwich, *Ianu.* 4.
1596.

F 4 *Post.*

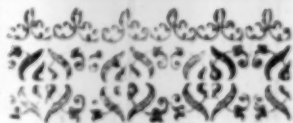
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Postscript.

IF any curious scholar happening to see this discourse shall quarrell with my diuision of the gifts of the minde, because he findeth it not perhaps in his booke, and saith that health and euen temper of mind is a kind of strength,
and

and so I haue erred against the rule, that *Membra diuisenda non debent confundi*; I answer him, The qualities of health and strength, as I haue set them downe, are not only vnlike, but meer contraries, for the one bindeth the mind & restraineth it, the other raiseth and enlargeth it.

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*A Letter to the
same purpose.*

MY good Brother; you haue
thought vn-
kindnesse in me, that
I haue not written
oftner vnto you, and
haue desired I should
write

write vnto you something of my opinion touching your trauell; you being perswaded my experience therin to be something, which I must needs confesse; but not as you take it. For you thinke my experience growes from the good things which I haue learned: but I know the only
ex-

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experience which I
haue gotten, is, to find
how much I might
haue learned, & how
much indeed I haue
missed, for want of
directing my course
to the right end, and
by the right meanes. I
thinke you haue read
Aristotles *Ethiques*;
If you haue, you know
it is the beginning &
foundation of all his
worke,

worke, the end to
which euery man
doth and ought to
bend his greatest and
smallest Actions, I
am sure you haue im-
printed in your mind
the scope and marke
you meane, by your
paines, to shoot at.
For if you should tra-
uell but to trauell, or
to say you had trauel-
led, certainly you
should

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should proue a pilgrim, no more. But I presume so well of you (that though a great number of vs never thought in our selves why we went, but a certain tickling humour to doe as other men had done,) you purpose, being a Gentleman borne, to furnish your selfe with the knowledge
of

of such things as may
bee serviceable for
your Country & cal-
ling. Which certainly
stands not in the
change of Ayre, (for
the warmest Sunne
makes not a wise mā)
no, nor in learning
Languages (although
they be of serviceable
vse) for words are but
words in what Lan-
guage soever they be;
and

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and much lesse in that
all of vs come home
full of disguisements
not onely of apparel,
but of our counce-
nances, as though the
credit of a Traueller
stood all vpon his
outside: but in the
right informing your
minde with those
things which are most
notable in those pla-
ces which you come

vnto. Of which as the
one kinde is so vaine,
as I thinke, ere it bee
long, like the Moun-
tebanks in Italy, wee
Travellers shall bee
made sport of in Co-
medies; so may I iust-
ly say, who rightly
trauels with the eye
of *Ulysses*, doth take
one of the most ex-
cellent ways of world-
ly wisdom. For hard

G sure

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sure it is to know England, without you know it by comparing it with some other Countrey ; no more than a man can know the swiftnesse of his horse without seeing him well matched. For you that are a Logician know, that as greatnesse of it selfe is a quantity, so yet the iudgement of
it,

it, as of mighty riches
& all other strengths
stands in the predica-
ment of Relation : so
that you cannot tell
what the Queene of
England is able to do
defensively or offen-
sively, but by thorough
knowing what they
are able to doe with
whom shee is to bee
matched.

This therefore is one

G 2 no-

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notable vse of Travellers; which stands in the mixed & correlative knowledge of things, in which kinde comes in the knowledge of all legues betwixt Prince and Prince; the Topographicall description of each Country, how the one lyes by scituation to hurt or helpe the other, how they

they are to Sea, well
harbored or not, how
stored with shippes,
how with Reuenue,
how with fortificati-
on & Garrisons, how
the people, warlike
trained or kept vnder,
with many other
such warlike conside-
rations; which as they
confusedly come in-
to my mind, so I, for
want of leisure, hasty

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ly set them downe :
But these things, as I
haue said, are of the
first kinde which
stands in the ballan-
cing one thing with
the other.

The other kinde of
knowledge is of the
which stand in the
things which are in
themselues either sim-
ply good or simply e-
vill, and so serve for a
right

right instruction, or a
shunning example.
Of these *Homer* meant
in this verse, '*Qui mul-
tos hominum mores cog-
novit et urbes.* For he
doth not meane by
Mores, how to looke,
or put off ones Cap
with a new found
grace, although true
behavior is not to be
despised : marry my
Heresie is, that the

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English behaviour is best in England, and the Italians in Italie. But *mores* hee takes for that from whence Morall Philosophy is so called; the certaintie of true discerning of mens mindes both in vertue, passion, and vices. And when he saith, *Cognovit urbes*, hee meanes not (if I be not deceived)

ued) to have seene
Townes, and marke
their buildings ; for
surely houses are but
houses in every place,
they doe but differ *se-*
cundum magis et minus;
but hee intends to
their Religion, Poli-
cies, Lawes, bringing
vp of children, disci-
pline both for warre
and peace, and such
like. These I take to
be

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be of the second kind
which are ever worthy
to be knowne for
their owne sakes. As
surely in the great
Turke, though wee
have nothing to doe
with them, yet his
Discipline in warre
matters is, *propter se*,
worthy to be learned.
Nay, even in the
kingdome of China,
which is almost as far
as

as the Antippodes
from vs, their good
Lawes and Customes
are to be learned: but
to know their riches
and power is of little
purpose for Vs; since
that can neither ad-
vance vs, nor hinder
vs. But in our neigh-
bour Countries, both
these things are to be
marked, as well the
latter, which containe
things

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things for themselves
as the former which
seeke to know both
those, and how their
riches and power may
be to vs auailable, or
otherwise. The Coun-
tries fittest for both
these, are those you are
going into. France a-
bove all other most
needfull for vs to
marke, especially in
the former kind. Next

is.

is Spaine & the Low-Countries, then Germany; which in my opinion excels all others as much in the latter Consideration, as the other doth in the former, yet neither are voyd of neither: For as Germany we think doth excell in good lawes, and well administring of Iustice; so are wee
like-

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likewise to consider
in it the many Princes
with whom we may
have league; the pla
ces of Trade, and
meanes to draw both
Souldiers and furni
ture there in time of
need, So on the other
side, as in France and
Spaine we are princi
pally to marke how
they stand towards
vs both in power and
in-

inclination ; so are they, not without good and fitting vse, even in the generality of wisdome to bee knowne; As in France the Courts of Parliament, their subalter Jurisdiction, and their continual keeping of payed Souldiers : In Spaine, their good & grave proceedings, their keeping so many

ny Prouinces vnder
them, and by what
manner; with the
true points of honor.
Wherein since they
haue the most open
conceit wherein they
seeme ouer curious, it
is an easie matter to
cut off when a man
sees the bottom Flan-
ders likewise, besides
the neighbour-hood
with vs, and the an-
nexed.

nexed considerations
therunto, hath diuers
things to be learn'd,
especially their go-
uerning their Mer-
chants & other trades.
Also for Italy, wee
know not what wee
haue, or can haue to
doe with them, but to
buy their Silkes and
Wines: And as for the
other point, except
Venice, whose good
H Lawes

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Lawes and customes
wee can hardly pro-
portion to our selues,
because they are quite
of a contrary gouern-
ment ; there is little
there but tyrannous
oppression, and seruil
yeelding to them that
haue little or no right
ouer them. And for
the men you shall
haue there, although
indeed some be excel-
lently

lently learned, yet are they all giuen to counterfeit learning: as a man shall learne among them more false grounds of things then in any place else I know. For from a Tapster vpwards, they are all discourfers in certain matters and qualities; as Horsmanship, wea.

H 2 pons

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pons, wayting ; and
such are better there
then in other Coun-
tries : But for other
matters, as well (if
not better) you shall
haue them in nearer
places.

Now resteth in my
memory but this
point, which indeed
is the chiefe to you of
all others ; which is,
the

the chiefe of what
men you are to direct
your selfe to, for it is
certaine no vessell can
leave a worse taste in
the liquor it contains
than a wrong teacher
infects an vnskilfull
hearer with that
which hardly will e
uer out: I will not tel
you some absurdities
I haue heard some

H₃ Tra-

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Trauellers tell; taste him well before you drinke much of his Doctrine And when you haue heard it, try well what you haue heard before you hold it for a principall; for one error is the mother of a thousand. But you may say, how shall I get excellent men to take
paines

paines to speake with
me & Truly in few
words ; either much
expençe or much
humblenesse.

FINIS.
